from him, the glory which the multitude confers overwhelms me. I escape, therefore, and hide myself from him; and when *I* see bin), I am overwhelmed with humiliation, because I have neglected to do what I have confessed ought to be done, and often have I wished that he were no longer to be seen among men." If such an effect was produced—if such were the wishes excited by near contact with the excellence of Socrates—how much more overwhelming must be the idea of the unspotted purity of God to a man conscious of guilt ? Hence the inclination of mankind, owing to the " humiliation " with which his presence overwhelms them, " not to sit beside God," but rather to " flee from him as fast as possible," "to hide themselves from, him ;" nay, at times to wish that there was no God, or no such God, to take a holy cognizance of their conduct.

Multitudes, we are aware, are so far ignorant of the existence of this enmity, that they have not so much as confessed it to themselves. And it is to be acknowledged, that there are persons in whom it is to some extent dormant; or in whom, at least, it is not at all times called forth and excited in an active and positive manner. But even when there is not the bursting flame, there may be the smouldering embers. The following illustration may help us to understand this. It is conceivable that a person may entertain a repugnance to us in the depths of his heart, and yet this feeling not be in constant activity. As long as we are at a distance from him, and as there is nothing to recall the recollection of our persons or actions to his mind, he may, in the busy pursuit of his usual avocations, forget us for a time, during which his enmity would so far be in a slumbering state. But when we come into his presence, and whenever we happen to do anything, it may be most unwittingly, fitted to humble his pride, or ruffle him in his ruling passion, then the enmity will boil, and rage, and break forth with

greater or less violence, according to the temperament of the individual. Of this description is the enmity of man's heart towards God. Its most common manifestation is an habitual or studious forgetfulness. As much as within him lies, he contrives to keep away the very thought of God from his mind, because it is a thought that troubles him. There is nothing in the contemplation to flatter his vanity—there is much to check and reprove him; and he prefers to engross himself with the business of life, or the